

TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 10.] CITY OF NAUVOO, ILL. MARCH, 15, 1842.

[Whole No. 46

The Book of Abraham.

14. And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the West, and Hai on the East; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the South; and there was a continuation of a famine in the Land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones, which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me: for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the Revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto

that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest; therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time; which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, and his hand was stretched out, behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things, which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me this is Shimebab, (which is the sun.) And he said unto me, Kokob, which is star. And he said unto me,

Qlea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the Moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do, but what he will do it: Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

21. And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies thou hast seen.

22. Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these, I will make my rulers; for he stood among those that

were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those, who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate; and they, who keep their second estate, shall have glory added upon their heads forever and ever.

23. And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth: and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

24. And they said, the Gods, let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night; and from the morning until the evening, they called day: and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered. And the Gods called the expanse, heaven. And

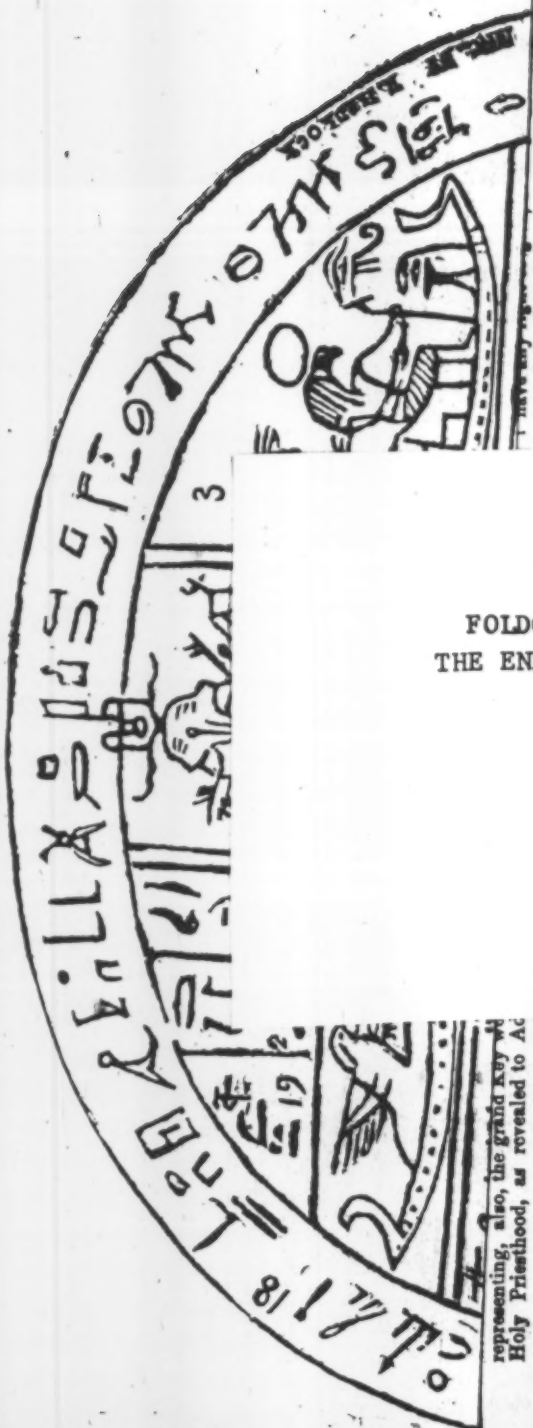
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it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and this was the second time, that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed.— And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and

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the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

28. And the Gods said, let us prepare the waters to bring forth abundantly the

moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and least of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form them; and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every

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27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

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green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night; and it came to pass that it was from morning until evening, they called day; and they numbered the sixth time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations of the heavens, and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that, which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled to do them; and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man,

saying, of every tree of the Garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord a time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and what soever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field: and for Adam there was found an help meet for him.

UNIVERSAL LIBERTY.

The following correspondence between Doctor Dyer, of Chicago, and General Bennett, of this city, copied from the "Genius of Liberty," is of a highly interesting character, and breathes the sentiments of brave and philanthropic hearts. We would like to see "Missouri turn pale at the sight of gathering hosts," and her penitentiary walls reel like the votaries of Bacchus. If Missouri does not find in us the *suaviter in modo*, she will find the *fortiter in re*; and while her face and hands are yet dripping with the blood of murder perpetrated upon a guiltless, devoted, and defenceless people, on consecrated ground—it would be well for her to regard the cries of the living, and the dead,—let Justice sit in Judgment, and reason, sober reason, once more resume her throne. The cause of humanity cries aloud for help, while suffering Justice is bleeding at every pore. "Why do the heathen rage

and the people imagine a vain thing!" for God will surely judge the wicked, and avenge the wrongs of the oppressed. I go for "UNIVERSAL LIBERTY to every soul of man—civil, religious, and political."

N. B. Some of the Mormon slaves referred to in Missouri, are the children of murdered parents; others of Mormon parents now in this city.

"CORRESPONDENCE

BETWEEN DR. C. V. DYER AND GEN. J. C. BENNETT.

Chicago, January 3, 1842.

DEAR SIR:—I am not sure that I am not indebted to you for your last letter, not having answered it, as I remember. But as I have been very sick during the long interval of my silence, you will readily excuse any apparent neglect on my part.

I thank you for your paper sent me, the "Times and Seasons," and have got much information from it, and since that, from other sources, in relation to the outrages committed upon the Latter Day Saints by the authorities as well as the people of the State of Missouri; and my blood boiled with indignation to see the whole christian world—and the whole political world, too, look timely on, and never raise a warning voice—a voice of expostulation, nor even giving the facts in the case! O what outrages will not be allowed or winked at by those in authority, and the people generally, if they happen to be inflicted upon those who bear an unpopular name, espouse an unpopular cause, and are poor and obscure! It seems as if we had again fallen upon the middle ages, when the privileged classes could pour out their sympathies by the hour, at the very circumstantial and minute details of the loss of the life, or any other serious evil that befel one of their own number; but they could write or hear without emotion, and even with satisfaction and joy, the history of the massacre of a thousand defenseless women and children, if they belonged to the common sort of people. Just read, for example, Madame de Sevigne's account in a letter to her daughter, dated "Aux Rochers," 30 Oct., 1675, in the 2nd volume of De Toqueville's Democracy in America.

What, my dear sir, do you think of the treatment which the subject of American slavery receives at the hands of the

American press—amongst the people generally, and especially in the halls of Congress? What think you of the sentencing of three men, from the Quincy Mission Institute in this State, a short time since, to twelve years confinement in the penitentiary of Missouri, for no crime at all, or only such as God would regard as a virtue? Please look into this matter, and see if you can not join with the benevolent and fearless, and call the attention of the nation or the State, to these outrages of Missouri.

I send you a paper, and mark one of the pieces for your perusal. Read it. I do not know whether you have examined the whole subject of American slavery; but if you have not, I beseech you to do so, and let me hear from you. Is it not sin? Yes. Then is it not right to repent of it? Yes. When? God allows not a moment. Is not repentance and abandonment of sin safe, so long as God commands, and stands ready to look after the consequences? Certainly so.

Well, can any Court, either State or national, rob me of liberty for twelve years, (even against their own State laws,) for acting precisely in accordance with the letter and spirit of the Constitution of the United States, and the precepts of Jesus Christ? Is it to be submitted to tamely, that three men shall be immured in a dungeon for twelve years—torn from their families and friends, and from society and usefulness, for barely teaching a fellow being how to go to a place where he may learn the sciences—have his own wages, aye, and his own person?

Let me hear from you. Have we not a right to sympathize with each other?

I am, very sincerely,

Your friend and ob't serv't,

CHARLES V. DYER.

Gen. JOHN C. BENNETT,

Nauveo, Hancock Co., Illinois.

Nauveo, Ill., Jan. 20th, A. D. 1842.

DEAR SIR:—

Yours of the 3rd inst., accompanied by the "Genius of Liberty," containing the address of Alvan Stewart, Esq., is before me, and I seize upon this, the first opportunity to reply. You refer me to Madame de Sevigne's letter to her daughter, dated "Aux Rochers," 30th Oct., A. D. 1675, in the 2nd vol. of De Toqueville's Democracy in America; and ask me to examine the subject of American

slavery. I have done so: I gave it a full and fair investigation years ago—I swore in my youth that my hands should never be bound, nor my feet fettered, nor my tongue palsied—I am the friend of *liberty*, *UNIVERSAL LIBERTY*, both *civil* and *religious*. I ever detested servile bondage. I wish to see the shackles fall from the feet of the oppressed, and the chains of slavery broken. I hate the oppressor's grasp, and the tyrant's rod; against them I set my brows like brass, and my face like steel; and my arm is nerved for the conflict. Let the sons of thunder speak, achieve victories before the cannon's mouth, and beard the lion in his den: till then the cry of the oppressed will not be heard: 'till then the wicked will not cease to trouble, nor the weary bondman be at rest.' Great God, has it come to this—that the free citizens of the sovereign State of Illinois can be taken and immured within the walls of a Missouri penitentiary for twelve long years, for such a crime as God would regard as a virtue simply for pointing bondmen to a state of *liberty* and *law*! and no man take it to heart? *Never! NO, NEVER!! NO, NEVER!!!* Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every *constitutional* means to procure a redress of grievances—let there be a concerted effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captive set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage—when murder and rapine were her darling attributes—why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has inflicted on that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents—the Latter Day Saints, or Mormons: but the time has passed, and God will avenge their wrongs in his own good time. Dr. Dyer, put your hand upon your heart, and remember Zion. Just investigate the wrongs which our people have suffered in their unprecedented privations, the confiscation of their property, and the murder of their friends—the persecutions of the Waldenses in former ages were not to be compared to it, and history affords not a parallel. Now let us make a strong, concerted, and vigorous

effort, for *UNIVERSAL LIBERTY*, to every *soul of man*—*civil, religious, and political*. With high considerations of respect, and esteem, suffer me to subscribe myself—

Yours, Respectfully,

JOHN C. BENNETT.

CHARLES V. DYER, M. D.

P. S. Gen. Smith informs me that there are *white* slaves in Missouri, (Mormons,) in as abject servitude as the *blacks*, and we have, as yet, no means of redress!—God grant that the day of righteous retribution may not be procrastinated.

J. C. B.

Editor's Office, Nauvoo, Ill.,
March 7th, 1842.

GENERAL BENNETT:

Respected Brother:—I have just been perusing your correspondence with Doctor Dyer on the subject of American Slavery, and the students of the Quincy Mission Institute, and it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression, of the rulers of the people—when will these things cease to be, and the Constitution and the Laws again bear rule? I fear for my beloved country—mob violence, injustice, and cruelty, appear to be the darling attributes of Missouri, and no man taketh it to heart! *O, tempora! O, mores!* What think you should be done?

Your friend,

JOSEPH SMITH.

Mayor's Office, City of Nauvoo,
Illinois, March 8th, A. D. 1842.

ESTEEMED FRIEND:—

Yours of the 7th Inst. has been received, and I proceed to reply, without undue emotion, or perturbation. You ask "When will these things cease to be, and the Constitution and the Laws again bear rule?" I reply—once that noble bird of Jove, our grand national emblem, soared aloft, bearing in her proud beak the words "*Liberty and Law*," and that man that had the temerity to ruffle her feathers was made to feel the power of her talons; but a wily archer came, and with his venomous arrow dipped in Upas' richest sap, shot the flowing label from the Eagle's bill—it fell inverted, and the bird was sick, and is,—the label soon was trampled in the dust—the eagle bound and caged. The picture is now before you in bold relief. "What think you should be done?" The master spirits of the age must rise and break the cage, re-

store the label, unbind the bird, and let her tower unfettered in the air—then will the nation have repose, and the present minions of power hide their faces in the dust. Many of Missouri's noble sons detest her acts of cruelty and crime, and gladly would they wipe them from the escutcheon of her fame, and will; yes, they will lend a helping hand—and *all* must help, for the time is at hand,—and if man, rebellious, cowardly, faltering man, will *not* do the work, *the thunderings of Sinai will wind up the scene*—the blood of the murdered Mormons cries aloud for help, and the restoration of the inheritances of the saints; and God has heard the cry—and if the *moral* battle *must* be fought, and the victory won, he who answers by fire will cause *sword and flame* to do their office, and again make the Constitution and the Laws paramount to every other consideration—and I swear by the Lord God of Israel, that the sword shall not depart from my thigh, nor the buckler from my arm, until the trust is consummated, and the hydra-headed, fiery dragon slain. This done, the proud southron will no longer boast of ill-gotten gain, or wash his hands in the blood of the innocent, or immure the freemen of the prairie State within Missouri's sullied, poisoned, deathly prison walls. Let us always take refuge under the broad folds of the Constitution and the Laws, and *fear no danger*, for the day of vengeance will assuredly come when the Omnipotent hand of the Great God will effect the restitution of the trophies of the brigand victories of Missouri, and again place the saints on high.

Yours, Respectfully,

JOHN C. BENNETT.

GENERAL JOSEPH SMITH.

THE JEWS.

The following will show what the feelings of the Jews are, in regard to moral rectitude, and that although persecuted, afflicted, robbed and spoiled, they still adhere with great tenacity to their ancient moral code, and maintain principles of benevolence and charity which many of our professedly enlightened christians would do well to imitate.—ED.

RABBI HERSCH'S ESSAYS ON ISRAEL'S DUTIES IN DISPERSION. THE HEAD RABBI OF THE GRAND DUCHY OF OLDENBURG.

"Commandments. The commandment of God is duty for Israel, the will of God the only ground of obligation for all our

duties; can there be any other ground for obligation for any duty, which any one is bound to perform? Is it possible to imagine that *any* thing should be a duty, without thinking it to be at the same time the will of God? Duty signifies rule of action; but every thing necessary for action; we ourselves, with all our faculties and powers, and the world that surrounds us belong to God;—who has then to dispose of us but God? If this be true for all men, how much more for Israel, who have a double bond of union with the Creator; who not only made them as men, but has also fixed the bounds of their habitation among men. The command of God is therefore duty, and the will of God the obligation to duty. . . . If, therefore, each command of God was an enigma; and if a thousand unanswered and unanswerable questions obtruded themselves on us, concerning each, still the obligation to obedience would be in no degree lessened. If any one ask why should I do this, why avoid that? we have only one answer to give—because it is the will of God; and we are to serve God with every capability, every faculty, every breath. . . . We should be bound to obey, not on this account, or the other, but because God requires it, if we do it not for this reason, how can we be the servants of God? how can we be said to obey God? The Jew who faithfully observes and keeps the law of God, as he gave them to the congregation of Jacob, is, in the full and unlimited sense of the word, a Jew—as he does this in order to fulfil the will of God—he is a servant of God, although he may never have understood the connexion, or import of even one of all the divine commands, and has obtained great, yea, the greatest happiness on earth: for the pure in heart know no higher bliss than the fulfilling the divine will.

He makes the following remarks on alms giving, founded on Deut. vii. 2.—Thou shalt open thine hand wide to thy brother, to thy poor. With these words God calls thee to thy most lovely, thy most holy employment; to that in which thou art most like himself: he calls thee to be a blessing, with all that he has given thee, to be a blessing to all about thee. Look around in the great household of thy Father, every thing is appointed to thy blessing. Every thing helps, and is helped; every thing takes and gives, and receives

a thousand fold in giving, for it receives life instead of existence. What? wouldst thou be the only one that takes but gives not? Shall the great stream of blessing end in thee? Wouldst thou have this stream of blessing lost in thy dry sand, and not restore to the ocean what it receives from it? Oh, hast thou duly considered that thou art nothing, if thou art only for thyself? Thou art something when thou art something for another; thou hast nothing as long as thou hast it only for thyself; thou possessest it only as thou hast it for another. The penny that thou hoardest is not thine; it is thine only when thou spendest it in blessing; and then, when thou hast once tasted the bliss of giving; the bliss of feeding the hungry, of clothing the naked, of comforting the sick, of rejoicing the miserable, of caring for the destitute; then canst thou rejoice in the high calling with which God has called thee; to be a blessing with all thou hast, then wilt thou readily give all thou hast to purchase a moment of such bliss. Why should God give thee more than is absolutely necessary for thee, but that he may make thee a distributor of his blessings to others, and wilt thou grasp with thine hand that which is not thine own? Our wise men have, therefore named this active benevolence in giving with the lovely name of צדקה (i. e. righteousness,) for tsadekai is essential righteousness, which gives to every thing that which God requires of it; and as tsadekai, when applied to God, denotes his charitable righteousness, which gives to man, not that which he deserves, but that which he can bear; so, when applied to man it denotes that charitable righteousness which makes the love of God, rather than the right of another, the ground of assisting him."

On alms giving he says, "there are eight degrees in alms giving:

1st The highest and first is, to assist the impoverished by gifts, loans, or providing them with employment so that they may become able to take care of themselves and have no need to beg.

2d. It is a less degree to give to the poor in such a way that the giver knows who receives his bounty, and the receiver does not know from whom the bounty comes. Giving to public charities when it is known that those charities are managed with wisdom and honesty comes very near this degree of alms giving.

3d. It is still less when the giver knows to whom he gives, and the receiver, from whom the bounty comes.

4th. It is still less when the poor knows who gives, but the giver knows not who receives.

5th. It is still less to give to the poor without being asked

6th. Still less when asked to give what is necessary.

7th. Still less to give what is necessary in a kind manner.

8th. The least of all is to give in an unkind manner.

Charity that sheweth itself in action, is more, incomparably more than giving money. Money is an external thing, but in this thou layest out that which is most noble, that which is the best thou hast.—Thy understanding, thy word, thy deed, thy ability, all that thou art as an offering on the altar of God, for the welfare of the brethren. In almsgiving we give that from which blessings may spring; but in this we make the plant of blessing to grow and blossom; we create the health, the joy, the peace, the prosperity, the welfare of our neighbor. If we would see a man who is like unto our heavenly Father, so let us behold one, who full of love, full of the divine will, himself prepares bread for the hungry, becomes a father to the orphans, for whom he cures, whom he educates; visits the sick, clothes the naked, comforts the suffering, buries the dead, advises the inexperienced, reconciles the contending, and every where labours in word and deed, to relieve every pain, to heal every sorrow, and dry every tear. And when such an example has excited us, and we feel that we are called to such blessedness, so step forward, let us devote ourselves, in the presence of God, with every noble faculty he has given us, to such acts of love, for the welfare of his children.—[*Jewish Intelligencer*.

☞ In the last number I gave a brief history of the rise and progress of the Church, I now enter more particularly into that history, and extract from my journal.

JOSEPH SMITH.

HISTORY OF JOSEPH SMITH.

Owing to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter Day Saints, all of which have been

designed by the authors thereof to militate against its character as a church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession.

In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty third day of December, in the town of Sharon, Windsor county, state of Vermont. My father Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario, (now Wayne,) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely: My father, Joseph Smith, my mother, Lucy Smith, (whose name, previous to her marriage was Mack, daughter of Solomon Mack,) my brothers, Alvin, (who is now dead,) Hyrum, myself, Samuel, Harrison, William, Don Carlos, and my sisters, Sophronia, Catharine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here," and some "lo, there;" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they

pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel, Harrison, and my sister Sophronia.

During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists, and Methodists, and used all their powers of either reason, or sophistry to prove their errors, or at least to make the people think they were in error: on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given

him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

(To be Continued.)

LETTER FROM THE CHURCH OF NEW YORK.

To the First Presidency of the Church of Jesus Christ, of Latter-Day Saints—to the travelling High Council, and to all persons to whom this letter may come—

DEARLY BELOVED,—Having had opportunity of becoming acquainted with our beloved brother, John E. Page of the quorum of the Travelling High Council, commonly called the quorum of the Twelve, and having witnessed the manner of his behavior while with us, and taken notice of the doctrine he has taught, together with many other particulars not easy to mention, we feel desirous of commending him to your fellowship, your esteem, your friendship and your love.

Because we have found him to be at all times a faithful laborer in the word and doctrine of our Lord Jesus Christ.

By his instructions our minds have been enlightened, and our understanding of Heavenly things greatly increased.

When he has presided in our meetings, peace and order have characterized our

deliberations. When he has unfolded to our minds the Scriptures of truth, our thirst for pure intelligence has been gratified. When he has held up to view the glories of the rising kingdom of our Saviour, our hearts have kindled with animation, our hope has been cherished, and our souls have overflowed with the Spirit of Peace. We know he has been efficient in establishing truth—We know he has been successful in putting down error—we highly esteem and love him for his faithfulness, diligence, prudence, meekness, zeal and fortitude; and we desire that others should love him too.

Good will and favor shewn to him will secure our love and friendship; and we freely, and fully, and warmly commend him to all whom this letter may come.

On behalf of the members of the conference held in the city of New York the 29th day of Nov. 1841.

L. R. FOSTER, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, MARCH, 15, 1842.

STATE BANK OF ILLINOIS.

It is a source of regret to us that the notes of this valuable institution should be suffered to go out of circulation. It has been almost exclusively our circulating medium—we took the notes until no one would receive them from us; and we wish to take them still. The bank I believe to be perfectly solvent, and it only requires a restoration of public confidence to give it free circulation again in this state. The holders of the notes should not suffer themselves to be shamed by brokers, stock-jobbers, and money changers. For the present, however, we must make *gold*, and *silver*, our circulating medium—in this there is no danger, for there is *intrinsic* value in the pure metals. We should like to see Ex-President Adams carry out his plan of making an *intermediate* coin of *PLATINA*—and now is the time it is required, if ever: or let Congress put a higher value on the precious metals now in use, one or the other or both. Let the old President, that fearless champion of liberty and the right of petition, set in the premises—it would relieve the people, and save a vast amount of human suffering: we call upon our statesmen for relief. Gentlemen, will you increase the value of *gold*, and *silver*, and give us an intermediate coin of *PLATINA*? If so, the

country will again prosper. and plenty, and unparalleled prosperity abound.

TO THE PUBLIC.

Lest wrong impressions should obtain abroad, detrimental to the interest and influence of President Joseph Smith, respecting a marriage notice, which appeared in the Times and Seasons, of the 15th February ult. I deem it a privilege to make a short statement of facts concerning the matter, which, I am confident, will entirely exonerate that gentleman from all blame or censure, which may have been put upon him on account of the publication of said notice.

On the 6th of Feb. I gave possession of the establishment, to Willard Richards the purchaser on the behalf of the Twelve; at which time my responsibility ceased as editor. On the 7th this marriage took place, and the notice was written by one of the hands in the office, and put in type by one of the boys, without, undoubtedly, any expectation of its being printed. At this time it was not fully decided whether President Smith should take the responsibility of editor, or not, therefore that paper went to press without his personal inspection; and as this article was standing in type with the other matter, it found its way into the paper unnoticed, as both the person who wrote it, and the boy, together with other journeymen, had been discharged by the purchasers, also, the proof reader did not observe it, as the words used were printer's phrases and he was not looking for any thing indecorous or unbecoming. The first time Pres't. Smith or myself saw the article, was after the papers had been struck off, when it was too late to remedy the evil. We both felt very sorely mortified, at the time; but I am fully persuaded that the kind readers of the Times will cheerfully overlook whatever fault there may be, as that was the first time any such thing ever appeared in the columns of this paper, and not attribute any blame to Pres't. Smith, as he is not guilty in the least, and had no knowledge of the thing until it was too late.

I will here take the liberty to state that from an intimate acquaintance of near seven years with Pres't. Joseph Smith, I never yet have seen a single indecent or unbecoming word or sentence, from his pen, but to the reverse; therefore I can with all confidence, assure the patrons of this paper, that they have nothing to fear, but every thing to hope for, in the exchange of editors.

E. ROBINSON.

For the Times and Seasons.

Nauvoo, March 14, 1842.

PRESIDENT JOSEPH SMITH:—

Dear Sir: I see, in the last 'Warsaw Signal,' a very wanton and ungen-

tlemanly attack upon yourself, made by the editor of that paper. The editor's article, however, is in perfect keeping with his fell and natural spirit for calumniating the innocent and oppressed. I have, for some time past, been a constant reader of that paper, and feel myself perfectly safe in saying, that scarcely a single number of it has ever been issued, that was not surcharged with epithets of the foulest and basest character, perpetrated against a high-minded and intelligent portion of community, and fabricated by himself—or some individual equally as corrupt—to answer his own wicked and nefarious purposes.

What I allude to, more particularly, is his remarks relative to a marriage notice which appeared in a former number of the Times and Seasons, charging you with being its author. I should have remained silent upon this subject, had he made the attack upon any individual but yourself. But justice to your character renders it an imperious duty for me to speak and exonerate you from the false imputations of the editor. Therefore, be it known to that gentleman—if his heart is not wholly impervious to declarations of TRUTH—that the little notice that has so much ruffled his very chaste and moral feelings, emanated from the pen of no individual other than—myself (!) "*Urekah! Urekah!*" Then I would say to the sagacious editor of the Signal—

"Hush, babe, lay still and slumber!"

I speak knowingly when I say, that notice went in the Times and Seasons, entirely without your sanction, and you knew nothing of its existence until that edition had been 'worked off' and circulated—the proof sheet not being examined by you.

After this declaration, I hope the editor of the Signal will do you the justice to exculpate you from the wholesale charges which I have been, in some degree, the means of calling upon your head; and, if he must blame any person for the notice, let his anathemas, like an avalanche, flow upon me—I will bear the burthen of my own foibles.

With sentiments of respect,

I remain, Sir, your ob't serv't,

L. O. LITTLEFIELD.

COMMUNICATIONS

F. MOON'S LETTER.

(Concluded.)

Wipe off your tears, ye saints of the Most High, and grieve the absence of your Lord no longer; for do you not remember that he said to his disciples before his death, "I will come again." And hear the testimony of the two angels that stood by when he ascended; hear this, I say, and let your countenance beam with joy, and your hearts overflow with gladness, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But previous to the coming of Christ, Judah and Israel shall be restored from their long dispersion, (and this shall be attended with greater signs and wonders than the deliverance of Israel from the Egyptian bondage. Jer. xvi: 14.) and will come to their own land and rebuild Jerusalem and the cities of Judea, and rear the temple of their God: And then the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim but they shall dwell in peace.

The earth also shall undergo a change, for the mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, and the barren deserts fruitful, and the parched ground well watered, and even the beasts of prey being wrought upon by the Spirit of God will lose their thirst for blood and being restored to their primeval state will derive all their food from the vegetable world.—The signs of the coming of Christ will be most awful and alarming, for there shall be earthquakes, distress of nations, sword and pestilence, men's hearts failing them for fear, the stars shall fall, the sun shall be turned into darkness, and the moon into blood. Then shall appear the sign of the son of Man in heaven, and at the sight of this personage the tribes of the earth shall mourn, but the saints of the Most High shall rejoice with great joy and exclaim "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him,

we will be glad and rejoice in his salvation."

The coming of Christ will cause greater excitement than any thing that ever has transpired in the world since the creation of man. The Jews will look upon him; and beholding his wounds with sympathy, will ask, "What are these wounds in thy hands, feet and side?" and he shall say "These I received in the house of my friends." "Then they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born.—" And those who have rejected the everlasting gospel, and persecuted the church of Christ and wasted it, will desire to be concealed from his majestic frown: But how will this terror be augmented when he reminds them of acts of kindness which they might have performed but neglected; but their reply is "Lord when saw we thee in distress and did not minister unto thee?" Then shall the King answer them saying, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these my followers, ye did it not to me," And beholding the son of Man coming in the clouds of heaven attended with ten thousand of his host, we shall be ready to inquire, Is this the despised Nazarene! Is this, the man of sorrows! Is this he, whom they sought to kill! Is this the person that had no where to lay his head until he reclined it upon the cross, between two thieves! Is this him they once crowned with thorns! Yes, this is the very identical character, but O how changed! He is now crowned with a never fading diadem and invested with all his Father's glory—in everlasting Pomp to Reign.

When we consider the events that shall take place on this important day we may ask with the prophet "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Now is the day for calling, but that will be a day of choosing. "For he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The ministers of the gospel are now sent forth to sow the seeds of eternal life, and tares and wheat grow together until this day then the angels shall bind the tares in bundles for to be burned. The virgins are now exhorted to

prepare for the coming of the bridegroom; but then only they who are *wise* will be *admitted in*, and those who have suffered their lamps to go out will be rejected. Now the invitation is sent to all nations for to come to the marriage supper; then the King *will come* to see the *guests* and those who have not on a wedding garment will be cast out. "Now the kingdom of heaven is like unto a net that is cast into the sea, which gathered of all kinds, but then the *good* will be put into *vessels*, and the *bad* will be *cast away*. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Cheer up! thou poor disponding saint thou who art sometimes ready to say "My Lord delayeth his coming." Wait patiently a little longer and he whom thou *lovest not having seen*, shall suddenly come to his temple and will *wipe off thy tears*, pour *joy and gladness* into thy *troubled breast* and place a crown of everlasting felicity upon thy immortal brow. Did the wise men present gifts, gold, frankincense and myrrh to the infant Saviour! How much more will the redeemed confer honour, immortal honour upon him, and with a unanimous voice exclaim, while casting their honours at his feet; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings: And he that sits upon the throne shall proclaim, Behold I make all things new." Then to the eternal joy of the redeemed, and according to his promise, a new heaven and earth shall be brought into existence by his almighty power. "Then shall the holy city New Jerusalem come down from God out of heaven prepared as a bride adorned for her husband." This most glorious event shall be hailed by the angelic throng who shall exclaim, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Seeing then that we look for these things it becometh us to give all diligence that we may be found of him in peace without spot and blameless. We have already attained to great things and if we continue faithful only eternity itself can unfold our future blessings but for the present we may be satisfied with the statement of

the apostle viz. "Beloved, now are we the sons of God, and it doth not yet appear what we *shall be*: but we know that, when he shall appear, we shall be *like him*; for we shall see him *as he is*."

FRANCIS MOON.

Pittsburgh, Pa. Feb. 2d 1842.

MR. JOSEPH SMITH, SIR,—Though a stranger to you personally, yet the knowledge of your character (given me by others) makes it unnecessary for me to offer any apology for thus troubling you. And I entreat you to believe me, when I say, that it is with a sincere desire to arrive at the truth of things that to me and all others are of the most vital importance.

I am pleased to inform you that Elder John E. Page, has convinced me of my errors, relative to the divinity of the Bible; not in appealing to my passions or a mere flare up of the imagination, which constitutes the religion of three fourths of its votaries, but my judgment, and understanding, were alone consulted, and the result is, I am almost persuaded to be a *Christian*, on the principles contained in the Book.

I now concede, God to be a God, of mercy, justice, and truth, instead of a tyrannical, lying and treacherous being, that I was forced to consider him, by the character he got by the various sects and theologians of the day, and their interpretations of his word.

I have wished to know the truth and considered myself bound to receive it, come from whence it may, and inasmuch as your explanation of the Bible appears reasonable to me, and showing me at the same time, the science thereof, makes it I might say obligatory in me to know all things (so far as I can appreciate them,) that has any connection therewith.

I feel to thank God (though I am yet a sinner,) that Elder Page crossed my path. He is giving the sectarian world the heart-burn in this city and the more they cry delusion, humbug and fanaticism the more the people wont believe it; but go and hear for themselves, and the result is that rational men consider him a rational man and the success of his mission in this city is indeed flattering.

I now wish to know through you the laws and regulations of your church—what is required of its members—how much (if a man of property,) must he

contribute annually for its support. In short what is required to constitute good membership?

If you will please answer those questions comprehensively you will confer a favor on one who with pleasure subscribes himself your friend, and humble servant;

RICHARD SAVARY.

P. S. Since the above was written Elder Page has informed me that he must return to you. I am sorry it is so; but I do entreat you to send him back if possible. He is beloved by all good men who have listened to his eloquence, which consists in the pure doctrine which he preaches. I believe that should he return hundreds would be added to his fold, that would not be by any other man you could send, however eloquent he may be. The reason is we are familiar with him, and his candor is unquestioned, he gives no offence but alone appeals to the understandings of men, may he soon return is the prayer of your unworthy servant

R. SAVARY.

In answer to the above I would remark, that it is required of all men, to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins, and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter-Day Saints.

I would respectfully refer you sir, to our book of Doctrines and Covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instruction.

Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them, to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter-Day Saints. Ed.

AN ORDINANCE TO REGULATE WEIGHTS AND MEASURES.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That there shall be appointed biennially, on the fourth Monday of June, and whenever a vacancy shall occur, a suitable person to be

sealer of weights and measures, who shall, before he enters on the duties of his office, enter into bond, with security to the satisfaction of the Mayor, in the sum of one hundred dollars, for the faithful discharge of his duty, and take and subscribe the following oath or affirmation before the Mayor or other justice of the peace: "I do solemnly swear (or affirm) that I will diligently, faithfully, and impartially execute the duties of my office, without favor or affection."

Sec. 2. That the sealer of weights and measures shall keep an office near the centre of the city, and shall have the keeping of such standard weights and measures as now are, or hereafter shall be provided by the Corporation; which shall be used only as the standards for weights and measures.

Sec. 3. That the sealer of weights and measures shall rectify, and brand or seal with the letter W all scale-beams, weights, and measures, that may be brought to his office for that purpose, as near the upper edge or ends thereof as possible; for each of which he shall receive, from the respective owners thereof, twenty cents, and double that sum if rectified, branded or sealed, at any other place. And if he shall neglect to rectify, brand, or seal any scale-beams, weights or measures, within three days after the same shall have been brought to his office, he shall incur a penalty of five dollars for every such neglect.

Sec. 4. That the sealer of weights and measures shall, under a penalty of twenty dollars for each neglect, at least once in every six months, between the rising and setting of the sun, enter every store, shop, market, or other place where goods are sold within this city, and examine the scales, weights, and measures, if any therein; and if any scale-beams, weights, or measures, should be found without the official stamp, brand, or seal, of the sealer of weights and measures, or deficient, or exceeding in weight or measure, the same shall be forfeited to the Corporation, and seized by the sealer of weights and measures; and the person in whose possession such scale-beam, weight, or measure shall be found, shall pay a fine of one dollar for each and every such scale-beam, weight or measure: *Provided*, That nothing herein contained shall be construed to prevent any manufacturer, or other person, from keeping scale-beams,

weights and measures for sale, in which case, such person shall previously give information thereof to the Recorder, on failing to do which, he shall incur the said penalty.

Sec. 5. That if any person shall refuse to produce his or her scale-beams, weights, or measures for examination, when required by the sealer of weights and measures, or refuse to relinquish the same, when found forfeited to the Corporation, the person so refusing shall pay a fine of not less than one, nor more than ten dollars, according to the discretion of the magistrate.

Sec. 6. That any person who shall sell by any scale-beam, weight or measure, not rectified and stamped, branded, or sealed, by the sealer of weights and measures, shall, upon conviction thereof, pay a fine of one dollar for each and every offence; and any person is hereby authorized to prosecute for this penalty. And if the sealer of weights and measures shall pass any scale-beam, weight or measure that shall not correspond with the standards prescribed by law, he shall, for each offence, forfeit and pay a fine of ten dollars.

Sec. 7. That if any person shall sell by the steel-yard, the sealer of weights and measures, (who is hereby authorized to examine any steelyard which he may see in use,) if he shall, on examination, find the same not to agree with the standard aforesaid, shall seize the same; and the person found selling therewith, or the owner, shall incur a penalty of two dollars. And the said sealer of weights and measures shall, twice in every year, examine, and cause the owners thereof to adjust, every hay scale in this city; and he shall be entitled to receive, for every such examination, two dollars, to be paid by the owner of such scales.

Sec. 8. That the sealer of weights and measures shall keep a book, wherein he shall enter the names of the persons who shall have scale-beams, weights and measures adjusted, the number and description of the same, and the times when adjusted: and return to the Mayor, half-yearly, to be laid before the city council, a copy of said entries, together with a statement of all weights and measures seized and forfeited to this Corporation, with the names of the persons forfeiting the same.

Sec. 9. That all weights and measures which have been heretofore seized and forfeited to this Corporation, shall be adjusted, where practicable, and delivered to their original owners, upon their paying the legal fees for sealing, stamping or branding the same.

Sec. 10. That the Mayor be, and he is hereby authorized, to cause to be procured the necessary seals, advoirdupois weights, and measures, of such form and materials as he may think proper, to be regulated by the standards adopted by authority of the legislature of the State of Illinois, as the standards by which the weights and measures, to be used in this city, shall be regulated.

Sec. 11. That all fines incurred under this act shall be recovered and disposed of as are other small fines for infractions of the laws of this Corporation.

Passed—March 5th 1842.

JOHN C. BENNETT, Mayor..

JAMES SLOAN, Recorder.

COURT MARTIAL OF THE NAUVOO LEGION.

ORDINANCE NO. 1.

SEC. 1. Be it ordained by the Court Martial of the Nauvoo Legion in general court assembled, That the discipline, drill, rules, regulations, and uniforms of the United States' Army, so far as applicable, be and they hereby are adopted for the legion; Provided, That each company may adopt its own uniform for the non-commissioned officers and privates belonging to it.

SEC. 2. That from and after the 15th day of April next, it shall be the duty of every white male inhabitant of the City of Nauvoo, between eighteen and forty five years of age, to enroll himself in some company of the Legion, by reporting himself to the captain thereof, within fifteen days; and every person neglecting or refusing to do so shall, on conviction thereof before a regular court martial, forfeit and pay the sum of one dollar, and the further sum of one dollar for every subsequent fifteen days' neglect.

SEC. 3. The Legion shall hold a general parade on the 1st Saturday of May and September, and the 4th day of July, (the 3d when the 4th comes on Sunday,) in, or near the City of Nauvoo; a battalion parade on the 3d Saturday of June, and October, in their respective precincts; a company parade on the 4th Saturday of April, June, and August, in their respective precincts; and an officer drill on the Thursday and Friday preceding each general parade, in the City of Nauvoo; & such other musters or parades as the Lieutenant General, and the Major General, may jointly direct; in each year: and any non-commissioned officer, musician, or private, who shall neglect or refuse to appear on said days, shall be fined in the sum of one dollar for each company, or battalion parade, and two dollars for each general parade—and the commissioned officers neglecting or refusing to appear in their appropriate places on parade shall be fined in